

American Review of Eastern Orthodoxy

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ONE



ST. INNOCENT'S CHAPEL

Vol I , No. 6-7

November 1955

St. Nicholas of Myra

December 6th

from our readers



Sirs:

I was indeed pleased to receive the September issue of AREO - thru our Church office.

We have long had a need for religious publications , which would serve in stimulating, encouraging and educating Americans of the Eastern Orthodox Faith, and help to create a better understanding between Orthodox and non-Orthodox people. The AREO is certainly contributing to this end.

Wishing you every success in this very important mission.

Minerva Chalapis
Detroit, Michigan

Dear Sirs and Brothers:

Please accept my sincere congratulations on the publication of AREO, you are doing a great service for our Holy Church in America. Would you accept the enclosed check.....Do you accept or consider for publication, articles from subscribers?

...May God continue to guide and strengthen you in this great endeavor.

Ernest A. Villas
Mpls. Minn.

(Ed.- AREO is always happy to receive articles and news items for possible use in its pages)

Dear Sir:

I have had occasion to read your most recent issue of the Review and I wish to commend you on its good taste.

Yours very sincerely,
Leo Wiener
N.Y. N.Y.

(Continued on page 10)

AREO-American Review of Eastern Orthodoxy is published both as a monthly News Section and Quarterly as a Review. It is published by the Eastern Orthodox Catholic Church in America, 215 West 69th Street New York, New York.

AREO is dedicated to the advancement of the Faith of the Fathers, interpreted in accordance with the needs of a progressing American Life.

Publication Committee: Rev. Gregory Adair, Chairman;
George Nakulak, Secretary; Sara Florio, Treasurer

Editorial Committee: George Nakulak, Rev. Gregory Adair,
Cristina Belmont

One of the most popular of all the Saints in Church history, St. Nicholas was Orthodox Bishop of Myra, in Lycia, which is a district in southwest Asia Minor.

Many legends are related of him. One of the best known is the story of the wealthy nobleman and his three daughters who were reduced to abject poverty. St. Nicholas, hearing of their plight and realizing that only starvation and a degrading future might lie ahead for both the man and the daughters, went secretly three nights in succession, each time throwing a purse heavy with gold thru their window. By these acts he stored them to a state of courage and faith and an eventual life of well-being.

From this incident, especially in Europe, was derived a practice, whereby the elders of a family and their friends would place little presents, such as sweet meats or similar gifts, in the shoes or stockings of the children on the eve of St. Nicholas Day. The children, on awakening in the morning became accustomed to believing these gifts were left by the good St. Nicholas.

Of such tradition has come an added meaning to the festival of the Christmas Tide and our observance of gift-giving, which we fondly attribute to our beloved and unseen friend = Santa Klaus



ST. INNOCENT'S

The Chapel With An English Liturgy

by George Nakulak



Walk into the Chapel of St. Innocent, in the Cathedral of the Russian Orthodox Holy Virgin Protection, 59 E. 2nd St., N.Y.C., on any Holy Day or Sunday morning at 8:30 a.m., and you will find something comparatively unique among Eastern Orthodox Churches of foreign jurisdictions. You will be handed a booklet of the Divine Liturgy. It has all the words and music in English; you will find yourself among a hundred or more people: Russians - converts - visitors - and friends of Orthodoxy. Despite the lack of a trained choir leader, all these people join in singing the responses, and a spiritual feeling of great fullness is manifest, frequently with a beautiful harmony showing forth in the singing. It is probable you understand only English and therefor have never been able to fully participate in public singing of the Divine Liturgy before, inasmuch as they are all in foreign tongues. At any rate, here you are able to open the book and immediately

join in the service, just as if you had been doing it a hundred times before. Now, you are able to understand exactly what is said and what is going on, at all times, for it is all in English.

During the service you take the opportunity to gaze about you at the beautiful interior of the Cathedral proper, with its large murals and impressive iconostas. Even from a distance it is clear to you that some of the icons represent the highest development of the Russian religious art, which carries with it the centuries of the great Byzantine culture as well. It is then that you realize, with something of a thrill, that you are receiving this great spiritual heritage of the East, in English, and that it is no longer 'foreign' to you, but suddenly it is alive and pulsating with new meaning; it is becoming American at last.

St. Innocent Chapel was dedicated by Metropolitan Theophilus on June 25th, 1944. This Chapel was instituted on the tradition that every Cathedral should have a Chapel. Constructed at the west end of the Cathedral, it rises one step above the general floor level.

Fathers Florovsky (Dean of St. Vladimir Seminary), Vansuch, Romanchuk all carried on Liturgies in English, one after the other in succession over the years following, until the arrival of Father Kreta, whose picture appears above. Father Kreta is the son of the V. Reverend Peter M. Kreta, who is an Orthodox priest at St. Mary's Orthodox Church in McKeesport, Penna. While the groundwork of the English services had been already laid when he arrived at the Cathedral, the real growth of the English-speaking congregation occurred under his able hand. He constantly encouraged the use of English and the congregation held meetings in which they discussed the future of a Church which had to make provision for coming generations, if they were to live fully and happily in the Orthodox Faith. Also, the problem kept arising of 'what about our children's future friends; perhaps wives or husbands-to-be'? How were they to be expected to embrace the Faith of a dwindling foreign-language body? Suffice it to say, the congregation saw the need and did something about it. They, their children, and their children's friends are today attending English Services.

The small group quickly organized themselves further by forming the St. Innocent's Brotherhood; the women also formed their own group. Both of these groups aim at fostering better religious education and stronger unity among themselves. The first meeting of the Brotherhood was held on April 8th, 1955, and its purpose is stated: 'we pray that the Brotherhood in its work may add to the spiritual enrichment of our Church and our children, upon whose shoulders shall rest the responsibility of preserving ours and their most precious heritage - Orthodoxy'.

By this time, the altar had been remodeled and the artists and builders were at work. At completion, the Chapel was then re-dedicated by Metropolitan Leonty on May 15th, 1955. Growing steadily ever since, the little Chapel, which formerly had attracted only a few, is now filled to over-flowing every Sunday morning. The Sunday School enrollment has over one hundred children. All in all, it can be summed up by saying: 'people want English'.

But this is not the end of the story; this is only the beginning of what each Church can do. In the three years that Father Kreta has served the Cathedral, he has yet to conduct his first all Slavonic wedding, so large has become the number of mixed marriages. The same is also true of Baptism, of which only two have been held in Slavonic. Converts have also been drawn to the Church; the use of English has done that also. Two of these convert members, one a former Roman Catholic and the other a former Episcopalian, have both enrolled in St. Tikhon Seminary at South Canaan, Penna. to become priests in the Eastern Church. Neither of them is conversant with the Russian language.

To all Americans, who are striving to come into closer communion with God, this example of what Father Kreta has done is indeed most heartening. In a deeply Christian gesture, St. Innocent's has reached out to meet the needs of its own friends and neighbors, by coming one step nearer to becoming truly American. It reminds one of how it is like a small aftermath of the Descent of the Holy Spirit upon the Apostles. In those days, it was written: 'because that every man heard them speak in his own language'

In a little pamphlet, prepared at the time of the dedication of St. Innocent's Chapel, it is found written: 'This is the purpose of St. Innocent's Chapel = to present the True Word of God to the American born, and to make them realize the wonderful works of God, and be in union with His Church, praising Him in their native tongue'. The motto on this occasion was: 'Go ye forth and teach all nations'..

* * *

THE NEWS STORY OF THE MONTH

TURKISH RIOTS - September 6th, 1955 - Istanbul - Rioting, bloodshed, rape, murder and pillage and destruction mark recent riots in Istanbul. Lack of space in these columns prevents a full detailing of all the facts, but suffice it to say that it was swift and terrifying to the Greeks, Jews and Armenians who were caught in the eddies of the Terror. Damages have been estimated to run into the hundred million dollars.

Historically, of course, such riots, on a lesser scale, have been common in Near East countries. Usually they are due to a strong nationalistic or religious motive.

Disagreements of the island of Cyprus are cited as the immediate cause; the complaint by some Turks is, however, that the tomb of Ataturk, in Salonika, had been desecrated by the Greeks.

Whatever the causes may have been, the Turkish government has seen fit to apologize and make compensation.....

i. Full military honors have been given by the official Turkish Military to the Greek Flag, which is, in effect, an apology.

ii. A preliminary check for 106,880 liras has been advanced to pay for immediate repairs to 40 Greek and 4 Armenian schools.

iii. The Turkish government Commission has made a preliminary appraisal of damages to 49 churches and 15-20 chapels. The amount is 1,000,067 liras. A further conciliation was also taken when it was offered to form a combined Commission of both Greeks and Turks and make a joint appraisal.

iv. The government has further promised to pay for repairs to tombs and monuments damaged in the Greek cemetery.

LOCALLY - New York City - Mayor of N.Y., Mr. Wagner proclaimed a 'Day of Mourning' for all New Yorkers. Orthodox Churches commemorated October 23rd also as a Church 'Day of Mourning'

Note: Time alone will heal the breach of ill-will that exists between various national and religious bodies.



AR NEWS O

'straight to the point'

INTER-CHURCH RELATIONS =

Pittsburgh, Penn. - An exchange of visits by church leaders, here and in Russia, was approved by the General Board of the Nat'l. Council of Churches. No dates were set. Dr. Blake, Council president said he had communicated both with the Russian Church leader, Metropolitan Nikolai of Krutitsky and Kolomna (2nd ranking prelate of the Patriarchate of Moscow) and also with the U.S. State Dep't. The Metropolitan said he was agreeable, the State Dep't. stated: 'raised no obstacle in principle'. Such a delegation would, or course, include both Orthodox and Protestants.

* * *

Geneva, Switzerland - Five American and European churchmen, representing World Council of Churches, will visit Patriarch Athenagoras in Istanbul to express the concern of the World Council and Christians everywhere over the sufferings and damages borne by the Eastern Churches in the riots. They left Geneva on November 6th for the trip.

* * *

FOREIGN =

China - The Peiping Radio announced a new phonetic version of the written Mongolian language will be adopted. The new system is based on the Cyrillic alphabet and will be used in Inner Mongolia; Outer Mongolia has been using the Cyrillic alphabet since 1946. (Editor's Note: St. Cyril and St. Methodius were ninth century missionaries to the Slavs, to whom they gave the 'Cyrillic' alphabet)

* * *

Damascus - Syrian Archbishop Samuel of Toledo, Ohio was made a Metropolitan by the Holy Synod of the Syrian Antiochian Orthodox Church. Patriarch Alexander III presided. Rev. Ananias Kassab, the secretary of the Archbishop, was made a Bishop. This honor was conferred on the Archbishop for 'distinguished services' rendered in his diocese over the past twenty years.

* * *

Russia - Recent travelers * in the Soviet report a very vigorous Baptist church life in Moscow, Kiev, Leningrad and in the central Asiatic republics. Young people were reported to predominate among the Baptist worshippers, whereas older people, mostly women, were in majority among those in the Orthodox churches. Church crowds were, in all cases, heavy, but only 55 of some 700 churches in Moscow were open.

Other travelers * reported a 'sort of religious revival going on in Russia, but it is difficult for one who doesn't speak the language to get the facts on it'. One evangelist * stated he spent 28 days touring southern Russia and preaching in over a dozen cities with immediate response. A preacher * said he had spoken, thru interpreters, to crowds of over 3,000.

The American Bible Society reports that the Soviet printing house, under the auspices of the Russian Orthodox Church, is printing 25,000 Bibles in response to public demand.

*Senators Kefauver and Kennedy, Supreme Court Justice Douglas, Miss Zelliott of the Quakers, Dr. Boss, and Evangelist Tommy Hicks.

* * *

Erivan, Soviet - The Armenian Apostolic Church elected and consecrated, on Sept. 30, a new Catholicos. The former Catholicos, Georg VI (Kevork), died in May of 1954. Over 137 delegates from various countries, including 28 from North America, convened for the election of Rev. Vazken Baldjian as the new Catholicos. He is 45 years of age. He stated that the Armenian Church has close ties with the Russian Orthodox and Anglican Church and favors the movement towards a world federation, with cooperation among all. He said the Armenian Church does not think it is the only right one.

Athens - Ministry of the Interior issues a ban on non-Orthodox religious publications which do not clearly bear the printed name of the sponsoring organization. Police were ordered to enforce the decree. The order was chiefly aimed at the Jehovah Witnesses.

The 2nd Nat'l. Conference of Evangelical Youth which met at the American Farm School in Thessalonika, called on young Greeks to regain 'lost spiritual and moral orientation' thru religion; further comments included: 'we all face problems that are beyond our powers, but we know the answer to them is Christ'.

Archbishop Chrysostom Cavouridis, of the old calendar schismatic sect, died at the age of 85. He was former Greek Metropolitan of Florina. He had renounced leadership of the sect in November 1952. The government had imprisoned him for over a half a year for his 'schismatic activities'. At one time the sect had numbered a million and a half, all of whom had strictly followed the Julian Calendar.

The continued closing down of the Old Calendar churches brought a protest from this Greek Orthodox group, who filed it with Minister of the Interior Evangelos Kalantjis. Mr. Kalantjis said he would give it every consideration.

(Editor's Note: Article II of the U.N. Universal Declaration of Human Rights calls for the toleration and protection of all religious groups. Greek courts have held activities of the Old Calendar group to be illegal; this, of course, has caused the arrest of its leaders and clergy and the closing of its churches. The Old Calendar is still observed by the Russian Orthodox, altho it was abandoned by the official Greek Church in 1923. This was done to keep up with a progressing science and modern age, which uses the Calendar of Pope Gregory - known as the Gregorian Calendar.)

Serbian Orthodox Patriarch Vikentije recently officiated in the Athens Cathedral on his three week visit to Greece, Corfu and Mt. Athos. He expressed gratitude to Patriarch Athenagoras for his help in making the trip possible. He previously had refused invitations from Patriarch Alexei to visit Moscow, and also from Patriarch Justinian of Rumania to attend the 70th anniversary of Rumanian independence.

(Editor's Note: Regarding the Rumanian observance, it is interesting to note that while Patriarch Vikentije refused to go, Patriarch Athenagoras and Archbishop Spyridon of Athens both had personal representatives present. The Rumanian Church was first proclaimed an autocephalous group in 1885 by Ecumenical Patriarch Joachim IV, just four years after the country became an independent kingdom. During this present anniversary festival, eleven Rumanian Orthodox martyrs were also proclaimed Saints.)

Cairo, Egypt - Patriarch Anba Youssab II, Coptic, was deposed by twelve of the forty-four bishops of the Holy Synod. He was ordered to retire to a monastery. Coptic laymen, and some of the clergy, have for some time been seeking reforms in the administration of the church. They have formed a group known as the Coptic Community Council, which also approved the action of the twelve bishops and so notified Premier Nasser. The Patriarch challenged the legality of the action and appealed to Premier Nasser for help. No decision by the Premier has been made at this time.

(Editors Note: The Coptic Church, founded in Alexandria in 451 A.D., is the largest church of the Christian family in Egypt. It has about 2½ million members. The Copts of Ethiopia number about 3½ millions. They have bishops on the same Holy Synod)

Bulgaria - According to the current issue of Tsurkoven Vestnik, official organ for the Holy Synod, the government sponsored organization of Orthodox priests in Bulgaria has been disbanded. The paper stated the organization's activities were 'harmful to the unity of the Church' and 'it had not introduced changes in its statute as recommended by the Synod in 1953'. The paper further said the organization violated canon laws; sought to split the church; encouraged attacks on the hierarchy; and 'generally was a demoralizing influence on the clergy'.

Observed on a Church Bulletin Board =

Bad habits are like a comfortable bed;

Easy to get into.....but, hard to get out of.



DOMESTIC =

Washington D.C. - Considerable activity has been noted in and about the National Capitol regarding religion. Notably the Senate Constitutional Rights subcommittee has called off scheduled hearings on 'freedom' of religion. The subcommittee has sent out 10,000 questionnaires to various religious leaders; but, due to heavy criticism involving the principle of the separation of Church and State, the hearings were abandoned.

* * *

The Census Bureau announced it is considering a census of religious bodies in 1956, if the necessary funds are allocated for it. The Bureau will proceed on the census through local church bodies and not by contacting individual worshippers. The results would be released in 1957.

* * *

The State Department, after long drawn arbitration, finally agreed to allow a swap of clergy between this country and Russia, in the persons of Archbishop Boris, exarch for North America (Russian Orthodox Patriarchate), and one Rev. Dion (Roman Catholic) who will serve American Catholics of Moscow.

(Editor's Note: The Patriarchal Church in America has been without a permanent head since the death here in 1953 of Metropolitan Makary, former exarch.)

* * *

A suggestion has been made to the appropriate congressional committee that clergy - men be given reduced fare rates on non-subsidized airlines. This practice has been observed by the railroads ever since 1883.

* * *

A study of salaried workers in the U.S. reveals that clergymen dropped from the upper 30% of salaried workers to the lowest 30% between 1939-49. The study was made by the U.S. Census Bureau. During this period, the average income of clergy increased 83% while 80% of other occupations studied showed an increase of an average minimum gain of 122 %.

* * *

The Department of Commerce reported total church construction for 1955 to be about 25% greater than for the same period last year. Up to Nov. 1st, \$608,000,000 had been expended on new church construction.

* * *

The Churches and The Courts

Ottawa, Canada - The Supreme Court of Canada has ruled invalid a Montreal by-law in a recent decision. The law had formerly forced stores to close on Catholic Holy Days.

* * *

Mpls. Minn. - Frank Hughes, who describes himself as an atheist, has started action to prevent the government from paying chaplains in the Armed Forces. He states that his right to religious freedom is being violated.

* * *

Greensboro, N.C. - Baptist clergy are aroused over a N.C. Supreme Court decision, of last December, wherein the ruling stated that the 'true' congregation (whether minority or not) is that group of members abiding loyal to state and the greater affiliated bodies with which they are in communion. The clergy wish the constitutions of each church re-written so as to insure the local congregation sole ownership of the property.

(Editor's Note: Attempted seizures of church properties by minority or exterior interests for their own personal profit is not new in court action. All church groups had best re -



Dear Editor:

Enclosed is.....my subscription to the Review. I appreciate the copies that have already been sent to me.

You are doing a wonderful service to the Church with such a fine magazine - both the content and the excellent art work.

I was especially interested in the two articles 'Why I Joined the Orthodox Church' and 'Why I Did Not Join the Orthodox Church'. I agree in part with both authors.

.....I was baptized in the Greek Orthodox Church, but we shortly moved to a town where there was no church. I grew up knowing very little about it. For some of the reasons listed by Ann Hatton (that she could not join the church) I came to adopt Anglicanism as my foster religion. Most especially. I feel that should be denied to no one. I also feel that even though the Eastern Calendar is the correct one, a needless hardship is created by observing it in this country. This is particularly true where children are in a family. Conformists that they are, it is hard for them to have to celebrate their holy days at different times from their friends.

But I am also confident that the Church will work out these problems in Her own good time.

Sincerely,

(Mrs) M.S. Basil
N.Y. N.Y.

Dear Miss Butler:

In the 3rd paragraph of the article on Holy Scripture by Fr. Gregory, Vol.1 #4, it is inferred that besides the Septuagint Version of the Old Testament, the original in Hebrew is also extant. It is stated 'all new translations should be made from the original'. I have been under the impression that the original Old Testament in Hebrew now in use is a translation from the Greek Septuagint Version.

A few lines about this point in one of your next issues may be of interest to the readers and will be appreciated by me.

Respectfully,

Evangel Grivelis, MD
Bklyn., N.Y.

(Editor's Note: The oldest existing version of the Old Testament in Greek is that of the Septuagint, dating from the 3rd Century BC. The oldest existing manuscript of the entire Old Testament in Hebrew is the St. Petersburg Codex, which dates 1009 AD. There is no original manuscript of either Old or New Testaments, which are known to exist.

It is well known, historically, that the Church Fathers - notably Origen - found that the Hebrew version and the Septuagint(Greek) version had differences in many respects. In fact, two other versions were translated by Lucian, a priest of Antioch, and by Bishop Hesychius of Egypt in the 4th century; both of these versions were used in the Eastern Church.

The Hebrews, according to sources in the Hebrew Seminary, continue to use the original Hebrew Old Testament - it has come down to the modern day, thru hand-copied work of hundreds of scribes thruout the centuries. No original exists, as stated above. It is hoped that the Dead Sea Scrolls may prove this allegation beyond a shadow of a doubt.

The Septuagint is extremely important to the Christian Church because the language of the Church Fathers is based on it's version. But, for critical examination of the original language and its meanings, one must base his study on the Hebrew version as used by the Hebrew today. It is for this reason that Fr. Gregory made the statement that 'all new translations should be made from the original.')

Dear Father Gregory:

I am enclosing a series of articles concerning the violence towards the Orthodox Christians in Istanbul. I leave to the discretion of the editors the evaluation of its importance. I enjoyed tremendously the articles in AREO, but I would especially enjoy reading, in the future, articles pertaining to the re-union of the various Orthodox Churches in USA. and a series of articles pertaining to the various national Orthodox Churches and their problems in America.

Yours truly,

Louis Kalaboke, Bronx, N.Y.



BOOK REVIEW

The Life of St. Sava by Bishop Nicholai D. Velimirovich; Libertyville, Ill. 1951 232 pp.
Reviewed by Jennie Carr

In St. Sava's life, we see with crystal clarity the unfolding of a soul to the awareness of its place in God's mission to men. Throught the book, one is uplifted to spiritual values which are stronger than the most powerful human forces of strife, ignorance and ambition. This is the theme which presents itself again and again in the symphony of a great life. A life revealed in these pages. It is the power of God which triumphs in the face of a planned marriage for the Prince Rastko (St.Sava). The same power makes him a spiritual father to his own earthly father and leads his parents to follow his own example of holiness. The same power gives him the endurance and enlightenment to fulfill his own sainthood and the wisdom and foresight to prepare others to take over his responsibilities. And, by the same Divine Power, he was, above all, a peacemaker, able to make peace between the brothers of his own household and among Christians of his own country so that he provided his people with both spiritual and political unity.

This holy man, after becoming the first archbishop of Serbia and crowning the first Serbian King, ultimately left his people to travel, on behalf of the whole Orthodox Church, to the Holy Land and to the countries of the other Orthodox Churches. Even to these strange nations he left an eternal memory and a sense of belonging to their religious history. He died in Bulgaria, but was later removed to his native Serbia, where his body remained entombed, until it was burned by the Turks some years later.

It is somewhat regrettable that a book of this type, while excellently done in its content, is not carefully edited. Besides certain difficulties in translation and syntax, there is considerable editorial comment, which, however faithful to Orthodox tradition, detracts from the effect of the story itself.

Nevertheless, the book is highly pertinent to our modern Orthodox situation and it is to be recommended for all who have a heartfelt concern for a future filled with peaceful relations among the various Orthodox bodies of the world.

Let us read this quote from the book:

'A nation cannot get very far with nationalistic ideas alone. Nor can we Christians speak any more of national religions, or national divinities. National churches, yea- but definitely not national religions. Some people, even in our Christian era, are confusing the two notions. In their.....zeal, they want to resuscitate the gods of their heathen ancestors, imaginary though they were. For a national religion cannot be other than heathen'.

* * * * *

The Essenes by Christian D. Ginsburg, London, 1955

This is the first of two essays in a volume which was first published in 1863. Due to re-awakened interest in pre-Christian era and because of the recent discoveries of the Dead Sea Scrolls, facts about these Essenes are desired.

In this essay, the author traces, thruout their history, the growth and purpose of the Essenes and relates them directly and actively to Christ, who, according to this author, received certain of his methods and teachings and traditions from them.

At the time of Christ, the Essenes had a flourishing desert community, said to be one of the few Jewish monk-type groups; and of which it is said that John Baptist was a follower. The author surveys all of the known material of his day, in relation to them. He does it in a very scholarly fashion indeed. Any person, who has any degree of intellectual curiosity will find an unbounded opportunity for speculation on the facts contained within these covers.

* * * * *

The Scrolls From the Dead Sea, by Edmund Wilson - Oxford, 1955

In the May 14, 1955 issue of New Yorker magazine, Mr. Wilson published an extensive essay on ancient manuscripts discovered over the last decade in caves bordering on the Dead Sea. This article now appears in book form, with certain elaborations. It is an intense and stirring narrative. He brings out that these scrolls date from about 200 BC., and were the production of a Hebrew religious group known as the Essenes, sometimes referred to as the Chassidim ('pious ones').

These scrolls were first brought to light in 1947, when a shepherd searching for a lost goat, found instead the first cave of Wadi Wumran on the shores of the Dead Sea. Since this date, other discoveries in nearby caves have come to light, and are now being prepared for study by an international staff of experts. The substance of the scrolls is a cross-section of many subjects, included among which are the Books of the Old Testament, manuscripts of Jewish apocryphal, apocalyptic and liturgical literature of the last two centuries BC. These scrolls will definitely have a profound bearing on New Testament studies, both as to origins and as to content.

The author arouses much of an age-old speculation on the personal divinity of Christ. Such arguments were, of course, quite common in the early church and led to many of the heresies that were condemned by the Ecumenical Councils. Nevertheless, as reasoning beings, it is good to examine them to ascertain their value and validity.

* * * * *

Eventide Hymn

Serene Light of the Holy Glory
Of the Father Everlasting,
Jesus Christ.

Having come to the setting of the sun,
And seeing the evening light,
We praise Thee = Father, Son,
And Holy Spirit = God.

It behooveth to praise Thee,
At all times with holy songs,
Son of God, Who hast given life;
Therefore the world glorifieth Thee

(This hymn is from the Orthodox Vesper Service. It is not known which of the early Church Fathers originated the words, but it is known that congregations from ancient times recited them. Some say it was the farewell speech of Athenogenes as he was led to his martyrdom, and that it was left for us to use to glorify God.)

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By Nicholas Zernov

Probably the first thorough history of Russian Christianity to be written in any Western language, this book investigates the history and expression of the Russian Orthodox religion. Such a timely text should help to counteract the disintegrating forces of dechristianization in the world and promote a Christian unity. \$2.50

● **ORTHODOX LITURGY**

This translation of the Orthodox Liturgy will enable a reader to understand the Russian services. The translation follows the use of the Russian Church and the words and prayers and order of the ceremonies differ very little from those of the Greek church today. \$1.50

● **IMMORTAL SOURCES OF INSPIRATION - - translated by**

E. Kadloubovsky and G. E. H. Palmer

These writings embrace the entire scope of teaching, knowledge, and practice of saints who reached the highest spiritual levels. Written between the third and seventh centuries, they show a fusion of Eastern and Western churches which formed a common Christian spiritual heritage. They are recognized guides to teaching and prayer. As stated in *The Chicago Theological Seminary Register* - -

"No one can have a real understanding of the Eastern Orthodox Church without becoming acquainted with literature of this kind."

● **EARLY FATHERS FROM THE PHILOKALIA**

Selected and translated from the Russian Text, Dobrotolubiye \$7.00

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Being the Spiritual Combat and Path to Paradise of Lorenzo Scupoli \$5.00

● **WRITINGS FROM THE PHILOKALIA** on Prayer of the Heart \$6.00

● **ST. SERGIUS IN PARIS**

By Donald A. Lowrie

This is the first full account in English of the foundation and progress of the Russian Theological Academy in Paris. It is a unique point of contact between Russian Orthodoxy and the West, since it carries on the great theological tradition of the Russian Church in an atmosphere of freedom - - impossible for the rest of Russian churchmen. Thus it is

"...of especial interest to Americans..."

--W. Schneirla, *The Witness*

\$3.00

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But with the ancient Scriptures live.

* * *

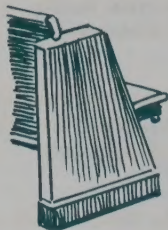
ICONOGRAPHY - (Coptic tradition)

The Copts of today are descendants of the race which inhabited Egypt at the time of the Arab Conquest in 640 A.D. and are in direct line of descent from the Egyptians (Pharaonic). The name Copt (Gupt or Qibt) simply means Egyptian: derived from AIGYPTOS, which is the Greek form of HA-KU-PTAH, one of the names of the ancient capital Memphis. It is known that the Egyptians embraced Christianity at an early date; tradition says 'thru the Evangelist St. Mark. Essential similarities in certain aspects of Christian doctrine and also of the Ancient Egyptian beliefs may have contributed to this conversion of a people. The redemption of Mankind by a Divinity who suffered death and arose from the Dead recalls a legend of the God Osiris, slain by the power of Evil, and resurrected from the Dead to enter Life Eternal. The Life, Death and Resurrection of Christ, of course, agreed with these thoughts. This acceptance caused a transfer of traditional art and symbolic portrayals to be carried over into the new Christian depictions; given below are a few instances =

St. Michael represented in Coptic iconography as holding the balance in which he weighs the souls of the Dead, recalls the god Thoth, who weighed souls before the throne of Osiris. Similar continuity is observed in relation to St. George (or St. Theodore) and the hawk-head Horus, both of whom triumph in the strife against the embodiment of Evil. It is possible to see a relation between Horus and St. George in an early Coptic relief, in which Horus is dressed in Roman armour on horseback, slaying a crocodile. A study of the deeply interesting subject of Christian saints in relation to pagan deities is recounted in Saintyves's: 'Les Saints Successeurs des Dieux', Paris 1907.

* * *

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